SIR GEORGE STUDENT

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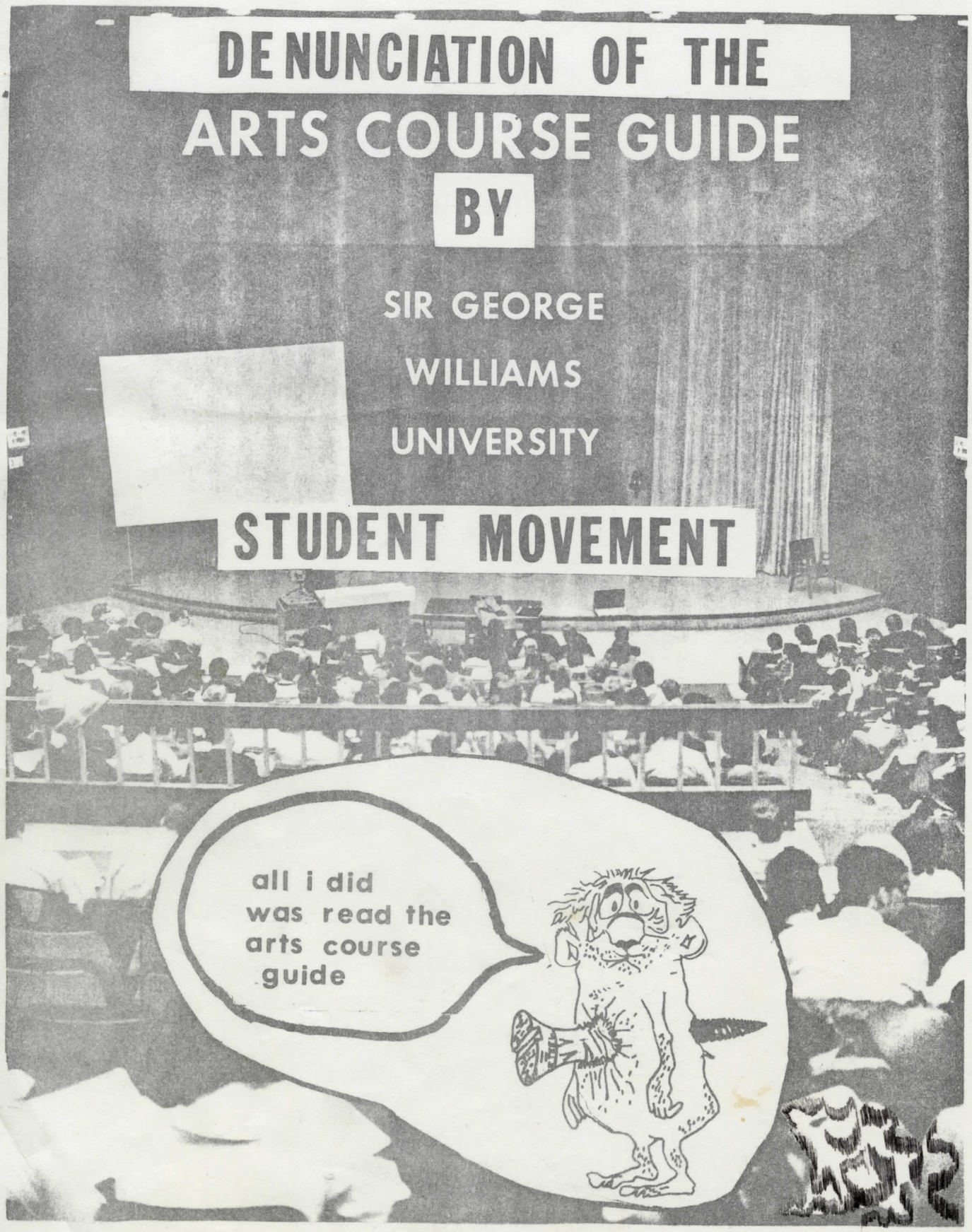

THE SIR GEORGE WILLIAMS STUDENT MOVEMENT

The experiences gained by the activities of the progressive students gained during the last calendar year, and during the summer programme of the March 13th Committee, the precursor of the Sir George Williams Student Movement, clearly shows that the students at Sir George Williams University, as elsewhere in North America, are faced with two serious and very formidable enemies of the people. The two enemies facing the students during their four years or more stay in the university, as well as afterwards, are:

1) The most decadent and obscurantist imperialist educational system, where a student is not only encouraged , but forced, to be as ignorant and as arrogant as possible. This "Arrogance of Ignorance " policy of the administration is later rewarded by the Industry, Civil Service, and most of the professions, by the promotion of all those who follow the profession of "Arrogance of Ignorance" to "high positions".

2) All these universities have people who actively engage in preventing the development of the initiative of the students. They claim to be "progressive", and misguide and mislead the students. These people we will label "House Marxists". Our experience in theory and practice during the last year at Sir George Williams University has provided concrete evidence that the administrators use the "House Marxists" to consolidate the "Arrogance of Ignorance'bf the Student body, .

These two categories - administrators and "House Marxists" - can be further subdivided, but we will leave that for some other time. For the time being we will show that the mirror image of the two exists among the students - the "Student Hacks" and the "New Left Types". In the second category come the various trotskyites, castroites, revisionists, and other liberal bourgeois. While the administrators use the "House Marxists" to mislead the students, the "Student Hacks", with the support of the "New Left Types", only compliment the activities of the administration and the'House Marxists". It is through the "Arrogance of Ignorance" that such types can go on confusing and misleading the students. In opposition to these categories are the vast majority of the students, who are desperately looking for an alternative. This genuine alternative cannot be provided without consciously developing ideas among the students, and smashing the policy of "Arrogance of Ignorance " of the administrators, "House Marxists", "Student Hacks" and "New Left Types". One of the ways of acheiving this will be the development of the political consciousness of the students through mass democracy meetings, by bringing revolutionary ideas to the students, and showing the treacherous anti-people and imperialist polities of the administratoss, "House Marxists", "Student Hacks", and "New Left Types". Coupled with this will t be the programme for waging "Class Struggle in the Class Room", the democratic struggles for student rights, and participation in the comprehensive struggle against our common enemy, US imperialism and its lackeys.

How do the memebers of the Sir George Williams Student Movement look at the problems of the student? WE beleive, and this beleif has been arrived at through genuine investigation and mass work, that a very large majority of the students are seriously discontented with and opposed to the existing imperialist educational system. This "universsity level" education does not involve the students in solving the concrete problems confronting them, and does not develop their capacity to deal with problems, but instead forces them to memorise and regurgitate (or more correctly vomit out) whatever they have taken in, for the sole purpose of stopping their development. The students are given "right formulae" , "correct ideas", and "repetitious correlations". Unscientific and historically untested ideas are dished out in order to stiffle the development of ideas and enlightenment. This obscurantist activity is rigidly enforced by hanging a sword of Damocles of exams over the heads of the students, and tying jobs to those very sensitive elements in society, the anti-people imperialist forces. Students are

harrassed if they ever genuinely question the administrators, "House Marxists", "Student Hacks", "New Left Types". The same happens to progressive members of the faculty. Tsarist rule-by-decree is enforced by penalising those who disobey. Thus the univerisity is run as a factory, and all the administrators are quite candid about this fact (no matter how much the "Student Hacks" and "New Left Types" try to mystify it) for turning out the much-needed Eichmanns for the smooth running of the imperialist system. But a large majority of the students have said no to this system, and have risen against it.

The students are well aware that they are not imperialists, nor do they intend to be. They desire to be honest, hard-working people, giving full play to their initiative, and able to participate in the solution of problems confronting the people. But this they cannot do under the Dictatorship of the Bourgeoisie. Under this system, all the students can participate in is either work for the imperialists, producing more profit for them, or work for the people, organising them to overthrow the imperialist system. So they realise that if they are going to be genuinely free and independent they must smash the "Dictatorship of the Bourgeoisie", and establish a genuinely democratic system. The university robs them of initiative, and forces them to work for the imperialists and the fascists under the most fascistic rules and regulations. To train the students as lackeys is the main duty of the university. Students are converted into passive consumers of'knowledge'. They are presented sham participation in the running of the university by having the carrot of 'fixing up the details to deal with the problem' thrown to them. This is where the "House Marxists", "Student Hacks" and "New Left Types" come in handy. They give out the illusion that a problem can be solved by fixing up details; but the students have realised after years of soul -searching and frustration that 'fixing up the details' of an oppressive system only makes it more effectively oppressive. That is why the "House Marxists", "Student Hacks", and "New Left Types" have no support among the genuinely progressive and democratic sections of the students. In contrast, the business community and the imperialists find more and more use for these people. They help the imperialists find ways of "pacifying" the students.

Everybody in the advertising world knows that if you want to sell a product you don't change its essence, you bring about superficial changes in order to mislead the buyer. The students are not going to buy this any more - no matter how many "House Marxists", "Student Hacks" or "New Left Types" are created by the administrators (the "House Marxists", "Student Hacks" and "New Left Types" will be referred to as "running dogs" of the administration in the following pages.) The "running dogs"of the adminstration, like the advertisers, try to deveive the students by dressing up the imperialist education system into a fancier and more colourful product, adding a few gimmicks every year, and slandering the progressive students. The problem is, however, much to the chagrin of the running dogs and their masters, that the students won't take it passively. The rise of the Sir George Student Movement and the McGill Student Movement is a timely warning to these anti-people, pro-imperialist elements that the students mean business, and will not let themselves be cowed down. They are asking for a fundamental change in the system. But this change will not take place without the destriction of imperialism itself, the elimination of imperialist domination from Quebec, and the building of socialism. It does not matter how many running dogs run around trying to give slogans which can not be put into practice, for example taking over the university at one go, and establishing a genuinely revolutionary university under the imperialist system.

The genuinely progressive students have the democratic right to challenge the running dogs as well as the administrators.

The genuinely progressive students have the right to expose the reactionary professors who are obscurantist, oppose the spread of ideas through their courses, and harm the interests of the people.

The genuinely progressive students have the democratic right to challenge the Tsarist rule-by-decree whereby all the media are in the hands of the administrators and their running dogs.

The genuinely progressive students have the democratic right to organise themselves to fight the decadent, anti-people, imperialist educational system.

These rights will have no value if we do not arm the students with progressive ideas, release their initiative by genuinely involving them in the development of ideas in mass democracy meetings, bar the rhetoric and sophistry of the administrators and their running dogs, outlaw the "Arrogance of Ignorance", and pave the way for suecessful mass action by the students against the Enemy Number One, US Imperialism, and its lackeys, the adminstrators and their running dogs.

THE "ARTS COURSE GUIDE".

All the qualities of Sir George Williams University are concentrated in a document called "ARTS COURSE GUIDE". This document is produced by the running dogs of the administration whose main job is to stop any discussion of the courses, make a name and money for themselves, and win favours with the administration. This Arts Course Guide is not an accident, nor has it fallen from the skies. It is the administration's response to pacify and mislead the students about the real problems they face in the university. The "Arts Course Guide" indulges in superficial remarks, and when you are reading most of the descriptions you would have thought, if you were not careful, that they were talking about candy bars of lollipops. Beware! Students! They were not talking about candy bars or lollipops, they were talking about professors who give out candy bars and lollipops in the form of courses, to lull you to sleep. Most of the remarks in the "Arts Course Guide" have nothing to do with the students, but are intended for the administrators and their running dogs, to convince them that the people they are oppressing definetly enjoy it. It is just like the stories the missionaries used to bring home - some of them still do - about the colonial people and their love of their oppressors, and about how much more sophisticated an oppression they can endure. Take the Arts Course Guide and use it as a mirror: in it you will see the face of President Johnson, and all the platitudes which descend from him and the other propagandists for imperialism. We would sincerely advise our readers to do that, and to see how enchanted the editors are by lollipop rationalisations. They use the usual trick to convince everybody that they are being "objective" (which in the true sense of the word means that they stand against the development of all ideas, progress, and knowledge) by organising so-called opinion polls. Ask these editors about their own 'opinions'. They would swear that they have none. You should agree with that but carry on the questioning. Whose opinions are those then? The Students' ! Why do you say so ? Because we questioned them! Who prepared the questionnaire? We did! Then what criteria did you use to determine whether the questions you asked were genuine or not? Our own criteria! How did you arrive at those criteria? Through what we have been taught. Who teaches you? On what basis? This is presupposing that the editors would be prepared to have a rational conversation with you. It is questions obvious that the questionswhich were asked to the students were the questions which the administrators and the running dogs use to confuse and mislead the students.

In the last few weeks our movement decided to expose the "Arts Course Guide". All kinds of running dogs have been running around making apologies for this document as if it was an isolated event. Not so: the Arts Course Guide is the concentrated expression of the bankruptcy of the administration and their running dogs. How do they deal with other issues? Are the professors any different from the editors of this notorious, anti-student document?

WHAT IS A MASS DEMOCRACY?

In the analysis of the Arts Course Guide we found that it was anti-democratic, misleading, and served the interests of the administration and their running dogs. It is a contribution to the pacification of the students on a much greater scale. Why do we say that the Arts Course Guide is "anti-democratic, misleading, and serves the interest of the administration and their running dogs"? First and foremost, the Arts Course Guide is produced by "experts" hired to do the "job", without calling for the participation of the students. Students did not decide whether they needed an Arts Course Guide, because the question was never put to them. Who wanted the Arts Course Guide? For what ? Secondly, "experts" are the most anti-democratic sections of our society. They

are created by the imperialists to serve their interests. People are harmed by the 'experts'. For example, 'experts' are hired by the imperialists and not by the people, and given a specific job to be done in a specific manner. The imperialists hire these 'experts' to promote imperialism, which means they hire them to intensify the exploitation of the working people. More concretely, various departments, especially the Science, Engineering, Medicine, Pharmocology, Social Science and Psychology Departments are given a specific sum of money to do research on a specific problem. The researcher is glad that he had got his money, since he can now promote himself by doing a hack job for the imperialists. Students are forced into doing these 'jobs' without questioning. The most obedient ones are awarded degrees. We have many examples which show how people who do not agree with the system were forced to leave. Is this system democratic ? Is this system running for the benefit of the people. No: it is geared to making bigger profits for the imperialists and their running dogs. You would have thought that the drugs produced by the pharmaceutical firms are good for human consumption. Ask the drugstore lackeys, the pharmacology departments of the imperialist universities, whether this is so or not. You will find that they are not sure about the overwhelming majority of drugs. When a Pharmacology lecturer in Trinity College, Dublin was questioned about these drugs, he first of all attempted to persecute the students by accusing them of interfering with his "academic work". But when the progressive students persisted in the struggle, he had to admit that more than 99% of the drugs on the market were , so far as he knew, unfit for human consumption. There were no drugs of which the entire action in the human body was known, and which could therefore be said to be fit for human consumption. You might wonder why they go on producing all these drugs. The answer is to make profit. You would also have asked why these 'experts,' who claim to love people so much, not come out and take a stand against this system. The answer is that they will lose their 'jobs', for which they are paid. Is looking after the interests of firms whihh fleece the people to make profits democratic? Who gives them the right to do so? The people? No, definetly not. The dictatorship of the bourgeoisie. So it follows that these 'experts' are not only anti-democratic,but anti-people. And the Arts Course Guide is no exeeption. Why do we say that it is 'misleading'? Because by popularising these 'experts,' whom people are mislead to beleive know something about a particular problem, they make the people dependent on them, thus misleading them. These experts serve the interests of the administration and their running dogs, because it is in the interests of the imperialists to keep the people ignorant and to exploit them.

The people employed in producing the Arts Course Guide were eager to 'serve the students' . Then how come they did the opposite ? They wer e not hired by, the students to serve them, but hired by the administrators and their running dogs. You don't have to be paid to serve the students, because serving the students means relying on their initiative, developing their political consciousness, and mobilising them against the administration and their running dogs. It has been made abundantly clear that the administration and their running dogs attempt to mislead the students by saying that the unity between the interests of the two is absolute, while the conflict is relative - just what Johnson tells the exploited people of the US and the world, that the unity between the interests of the imperialists and the exploited people is absolute, while the conflict is relative. In fact unity between the students and the administration and their running dogs is relative, whike the conflict is absolute. If, for example, an administration and their running dogs are genuinely progressive, then they should allow the democratic rights of the students to be upheld, cease oppressing them, and allow them to wage mass democratic struggles and expose reactionaries. In that case, our struggle would take the form of support for those measures, but opposition to all the other anti-student, anti-people activities. The Arts Course Guide does not serve the students, it in fact one-sidedly serves the interests of the adminstration and their running dogs by, creating bourgeois illusions about education.

This document is unscientific and its validity cannot be historically tested. For example, it did not go scientifically into the analysis of the university, whose interests does it serve, why were the courses organised the way they were, and how does the university manipulate the students. No investigation whatsoever was done. In fact the organising of the "opinion poll" has rendered any scientific investigation meaningless , since it sollowed the rhetoric of the decadent bourgeoisie, the ideas put forward by various people in the seventeenth and eighteenth centuries, that "opinions govern the world", and that it is just a matter of opinion whether a course is good or not. This is the development which has taken place under imperialism: they have gone back three hundred years into the dark ages. The

Arts Course Guide Editors have no idea what they are talking about, because they are burdened witha seventeenth century mentality. Of course, it is always the privelege of the imperialist stooges to be non-scientific, anti-conscious, and to have an abundance of "Arrogance of Ignorance".

Instead of giving a guide to action by scientific analysis and investigation of the problem, that Arts Course Guide tells the young aspiring 'academics' that learning is a matter of being articulate in speech, "nice" to students, "involving" them in the course, and not a matter of the "conscious participation of the individual in an act of finding out", and absolutely nothing to do with whether or not the professor smiles at you.

The Arts Course Guide has become another problem with which the students must deal. And it must be dealt with in an all-sided and scientific manner. The reason the Arts Course Guide is an important matter is that by exposing it's anti-student nature, we can also provide a real guide to the solution of the concrete problems which are facing us. But only a large number of students, and not just a few individuals, who may well have good intentions, can and must deal with this problem, precisely because it affects all genuinely progressive and democratic students. The best way of dealing with the Arts Course Guide, then, will be to call for a mass meeting where everybody can freely exchange their ideas. So we have published these preliminary statements about the Arts Course Guide in the hope that students will now be able to investigate it in a more concrete manner.

And what is mass democracy? And how can we run the mass democratic struggle in the best way? The best way to execute this task will be to invite everybody who has worked out statements on the Arts Course Guide, and who is interested to participate in the development of ideas in the open, and who is interested to join us in a meeting where all ideologies will be openly discussed and criticised, to create a meaningfull dialogue for the sole purpose of exposing what is reactionary and retrogressive, and what is revolutionary and progressive. Our slogan is:

UNDERSTANDING REQUIRES THE CONSCIOUS PARTICIPATION OF THE INDIVIDUAL IN AN ACT OF FINDING OUT

Mass democracy is a meeting of the masses of serious students where investigations can be openly presented and criticised. In order to ensure that the decadent seventeenth "academic" people do not subvert the meetings, and in order to use our time fruitfully and arrive at conclusions useful for the genuinely progressive and serious students, we have the following two rules:

1. NO INVESTIGATION, NO RIGHT TO SPEAK.
2. NO RHETORIC AND SOPHISTRY IN ANY FORM.

Rhetoric and sophistry, and "talking about whatever comes into one's mind" prevents the development of ideas, harms the progressive movements, and helps the administrators and their running dogs. Quite a large number of students have experienced the 'meetings' organised by the administration and their running dogs, where no ideas are developed, every effort is made to suppress the understandigg of any issue, and an attempt is made to confuse and mislead the people. Because we serve the people we must do the opposite, in other words sincerely undertake investigation, don't come to mass democracy meetings to 'win' points, but to consciously participate in understanding the nature of our problems, refrain from verbiage, and help others to understand your ideas by learning from what others have to say. Mass democracy meetings are not like "Free Speech" meetings, where anybody can say whatever they feel like saying. Instead mass democracy meetings are gatherings of progressive people who involve the ordinary students in understanding what is going on by developing a mass line, as opposed to an 'expert line'. Mass democracy, in a nutshell, is the place where the mass line is developed, presented to the people, and is the guide to all our activities. The rules we have laid down for mass democracy meetings are clear and simple, and are for the benefit of the people. We stand for the active participation of all individuals, but active participation widl be a meaningless phrase without careful investigation and working out ideas. Undertaking investigation and working out ideas is both a progressive and a scientific ethic, as well as serving the real interests of

the students.

For the benefit of the progressive and serious students, we present here a brief analysis of Sir George Williams University, which can be used by students as a guide to understanding the university.

Sir George Williams University is a decadent, imperialist educational institution, which rigidly serves the imperialist interest in Quebec. For factual details, pleace ask the Principle of this university and the heads of the various departments, especially the Dean of Engineering, the reasons why, this university is in existence, who employs the graduates, and what kind of education do they give to their students.

OBSCURANTISM IN THE SERVICE OF US IMPERIALISM AND MILITARISM

THE PRINCIPLE ASPECT OF THE IMPERIALIST UNIVERSITY.

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PART ONE.

ANTAGONISM IN IMPERIALIST UNIVERSITIES.

The events of the past few years have brought into the open the contradictions of the imperialist universities. The Administration's solution to the rising antagonism between the interests of US Imperialism and Militarism, on the one hand, and the interests of the working and oppressed people on the other, is simple: a small band of "progressive" students is disturbing the peace of ivory towers; students have minor grievances which are exploited by trouble-makers; the older generation of administrators is out of touch with reality; college administrations are bureaucratic and more representation should be granted to students and faculty on the governing committees; methods of teaching are out of date and irrelevant subjects are being taught, which forces students and faculty to organize "Class Struggle in the Classroom"; federal and state governments do not spend "enough" on the universities and are hence responsible for discontent among faculty and students. All these explanations appear to be reasonable on the surface, but in fact they are fallacious because they do not identify real causes of discontent. These argumrnts are no better than the attribution of many things to "apathy" among students and faculty. These explanations of the problems are subjective and are being offered by "responsible" educationists to "save" the system and to blame individual agitators; if only these agitators could be "silenced" there would be unhindered advancement in the quality of education provided. This is like saying: if only the advocates of violence were stopped, racial and economic tensions would disappear and racial integration would come about in the course of time. The fact is that genuinely progressive students and faculty do not bring a problem into being; the problems are there in the objective sense and their roots lie in the history of imperialism and its economic, social and political structure. Individual apathy, discontent, etc., are not personal problems for which an individual can be held responsible; they are an individual's reflection of his economic, political, social, cultural and academic experience. Individuals are victims of the system and they cannot do much about their state of being unless they consciously recognize what is happening to them. Many sociologists and psychologists do not want to see the connection between the socio-economic structure and individual personality and develop theories to persuade people to believe that they are primarily responsible for their fortunes. One could refer to the terms "inner-directed" and "outer-directed" which are employed to account for differences of achievement among human beings; these terms also narrow down factors of achievement to individual character. People who "buy" these arguments only worsen their condition and become incapable of understanding themselves.

There are no individuals in the abstract; the only individuals in the world are individuals-in-society. Society develops historically and is not a creation of anyone's wishes. It is silly therefore to talk about the individual against society or a private self in mass society. Since a society grows historically and has a longer history than an individual, a society is the more fundamental formative influence on the individual than the individual on society. Society is a historical crib surrounding and confining an individual; he should not define himself abstractly to be independent of that crib and then blame himself for what goes wrong with him, and then console himself in his wretchedness by reading [illegible] existential writers like Jean-Paul

Sartre and Albert Camus who provide an individual with a delusion of freedom and who popularize the erroneous logic of the absurd. The historical crib into which an individual is born is formed by economic relations, means, and modes of production and the internal contradictions growing within them. Social and cultural institutions are an ideological reflection of economic relations. Colleges and universities exist in a society and develop with history; their role is to serve a historically conditioned society and they reflect economic and cultural tensions of that society. To understand the nature of antagonisms in universities one must be aware of the history of these institutions in the context of a country's economic and social history. Idealistic historians isolate individual movements or phenomena and study them statically. For example, Richard Hofstadter's book on anti-intellectualism in American life as a social attitude does not illuminate our understanding of the history and problems of education for the simple reason that, in spite of anti-intellectualism, American society has supported an immensely large number of schools and colleges. It is true that some schools and colleges hire incompetent and socially rejected teachers, but this certainly cannot be made to mean that the myth of anti-intellectualism is a historically significant reality. In spite of the obsession with success in financial terms, sociological surveys show that the most coveted or desirable positions in American society are those of the justices of Supreme Court, various professional occupations and university teaching.

Let us discuss, for example, what is the position of a university in American society? This position is directly related to the production, distribution, and enhancement of knowledge. Why does society need knowledge? Right from the early seventeenth century, Americans needed knowledge of various types to control their environment and to make their livelihood possible, which means American capitalism would not have developed without the acquisition of knowledge. Feudalism in Europe had become decadent around the fifteenth century, its means of production had become static, and its knowledge of the world idealistic and subordinated to the survival of feudal lords. This changed with the growth of capitalism which introduced new means of production along with new relations of production, increased economic productivity, and emphasised the conquest of nature with the aid of scientific and artistic knowledge. American society grew as part of the world-wide expansion of European capitalism. Private and public funds were generously used in the American continent to support universities and schools in order to develop human resources intellectually. Knowledge in this sense was necessary for the expansion of capitalism and was subordinated to the economic and political needs of the bourgeoisie. And this function of the universities has been connected with the propagation of bourgeois ethic. During the progressive stages of capitalism universities played a progressive role, they served the needs of the dominant class, that is capitalists, and they replaced the feudal philosophy, science, and religion with a capitalist philosophy, science and religion.

What happens to universities in the twentieth century when capitalism has entered its decadent stage, when contradictions of the system have matured, when capitalism has become a hinderance to human development, when a concrete struggle is going on between the old c ss which still rules capitalist countries and the new proletariat which has seized power in socialist countries, when the capitalist class is desperately striving to maintain its power? Universities which in capitalist countries serve the ruling class have also ceased to be progressive and are confronted with a contradiction between the acquisition of scientific knowledge and service of their masters or the ruling class. As in other areas of economic, political, and cultural life, in the universities also there is an antagonism between the old and the new. In this struggle the universities try to preserve the status quo and condemn the new as a danger to society. In the struggle between the old and the new, as the old ruling class becomes reactionary

it turns toward idealism for prolonging its life, it idealizes its institutions as ser something ideal, universal, and sacred, and proclaims that, whatever is right. This idealism forms the basis of university aims and methods also. Universities turn away from knowledge which may upset the status-quo, idealize the status-quo, and justify it with the help of universal constants of truth, and limit themselves more and more to the production of technicians or idealists instead of genuine intellectuals. From their ivory towers they issue pronouncements glorifying the decadent elements as something both desirable and eternal(e.g. Read Objective Idealism is Fascism: A Denunciation of the "Literary Criticism" of Northrop Frye, produced under the "Necessity for Change Institute of Ideological Studies" and published by the Internationalists. Available from McGill Student Movement and Sir George Williams University Student Movement), stop the spread of knowledge and enlightenment and become obedient obscurantists safely in the service of U.S. militarism and Imperialism. Historically this reactionary function of the universities will continue until Imperialism is defeated, and Dictatorship of the Proletariat is established.

How do universities reflect objectively the contradictions of the monoploy capitalist system? How do students, instructors, and administrators display these contradictions? First, there is no explanation possible if one does not reject the ivory tower status of the university. Universities are not and cannot be assumed to be citadels of truth in a countryside of falsehood. Second, every person in the universities is more concretely a member of a given society, growing in that society and living in it. Third, the contradictions reflected by persons in universities are of various types: personal, cultural, economic, and intellectual (a vague term but it will do). Fourth, a university cannot be considered a microcosm of the monopoly capitalist system in any simplistic manner. Fifth, since one of the basic contradictions of the system is that of the old and the new, it would be essential to identify the implications of this at every level---personal, cultural, political, economic and intellectual. By identifying concretely different types of contradiction one could see the inevitability of discontent in the universities as well as in their intellectual-political role. These different types of contradiction are not isolable categories but various aspects of one and the same phenomenon which is society.

The intellectual contradiction in the universities has been hinted at earlier and need not be elaborated here. It exists everywhere in the Imperialists' universities and is the result of this question: knowledge for whom? For the ruling class or for the general masses of people? At the institutional level it is clear that whatever weakens the bourgeoisie is bad and whatever strengthens it is good. In the struggle between the old and the new, whatever weakens the old is bad and whatever strengthens the new is good. This is what defines the extent and nature of intellectual approaches and areas of research. The so-called "new diciplines" like psychology and sociology are favored in an idealistic form in Imperialist Universities. Northrop Frye's idealism is an example from literary criticism. Under these circumstances intellectuals have one choice: either to support the old or work for the new. For example, a literary critic who works for the status quo will isolate literature from its real social roots, will talk about universal values and spititual feelings, will praise form at the expense of content, and will deny even the possibility of a history of literature. Intellectuals who subscribe to the old will also eulogize their personal devotion to truth and knowledge in the abstract, will argue that they are their own masters, and will suggest that knowledge is an impersonal activity which is not influenced by the demands or pressures of society. This type of idealism is hypocritical and can be seen for what it is worth in the character of the actual research conducted by these scholars.

The economic contradiction can be examined at two levels: institutional and individual. Institutions draw their support from the state or bourgeoisie and they serve their masters. At the individual level, employees of a university are proletarians in a technical sense; they do not own any means of production and they sell their labour to their employers. But this does not clarify their role in

fact; they belong economically to the middle class and must look toward the bourgeoisie for their economic betterment and social status. A majority of them make themselves willing victims of exploitation and oppose even the possibility of financial improvement by not organizing their professional associations for negotiating their conditions of employment with their employers. No group of employees is more beneficial to the capitalist system than teachers in lower and higher educational institutions who are so pleased with their white collar status that they would not demand salaries matching their academic qualifications. In their individual lives they feel the economic pinch and many of them quit teaching. College and school teachers are thus the most ignorant and innocent group, and constitute a large bulk of the petty bourgeoisie who are culturally oppressed (their economic oppression is secondary). Political contradictions of the whole capitalist system are visible in the universities also. Universities these days try to persuade students and faculty away from a political movement or ideology which represents the new against the old. Individuals are led to believe that political activities are not relevant to their lives, that their future depends on their education, that social structure does not affect anybody's life, that they should only make themselves fit for some profession, and that politics is for politicians. What is wrong with this argument? Politics does not merely refer to organized political parties and trade unions; this is what people have in mind when they profess their lack of interest in politics. Politics refers to the general social and group organization of society and nobody can claim to be beyond politics; an awareness of social and public situations in which individuals live from their birth to death is the minimal political interest everybody is bound to have. It is this awareness which is being desroyed by educational institutions. A higher form of political activity through which individuals express their will is also being destoyed so that a large number of Canadians take no part in politics, and their delusion of political freedom is based on nothing more important than casting a ballot every so often.

Cultural and personal contradictions under monopoly capitalism in its advanced and decadent stage take two forms: 1) An individual is a passive consumer of material objects, whose "excitement" in life does not go beyond letting a procession of objects tickle his senses; 2) An individual develops a total disregard for others in society, nobody but himself exists in the world, and this is destroying both social and individual integration. Both these forms can be called a cultural oppression of human beings. The universities encourage the same tendencies, especially by reducing education to effortlessly digestible capsules of information. An individual does not develop himself through social and intellectual "acts-of-finding out"; he repeats cliches to "prove" his happiness. This leads to a crisis in individual lives, a breakdown of inner and outer being, and a schizophrenia. Students and faculty feel this individually, but in a corporate sensate culture they are so deluded by propaganda that they begin to accuse themselves of shortcomings which prevent them from becoming what Madison Avenue tells them to be. Monopoly capitalist society first deprives individuals of the chances of a real existence through participation in living, soothes them by sensuous objects, sends them to universities to enhance their chances of sensuous indulgence, commits them to psychiatrists in case of their failure to enjoy themselves, and gloats over its capacity to satisfy the needs of so many so luxuriously. And the highest stage of this vegetable living is achieved by drug-favouring and socially withdrawn individuals who have killed their bodies in the futile search for communication and fun and who live on chemically or mythically induced feelings and read philosophies of despair to convince themselves of their freedom. Schools and universities produce individuals of this type in hordes because these individuals do not threaten anybody and have removed themselves from active life physically, emotionally and mentally.

What is the possibility of the universities' handling and pacification of these antagonisms which reflect antagonisms of monopoly capitalist society? The answer is, NIL. What is the possibility of a college graduate resolving his contradictions? The answer is again negative if he tries to resolve them single-handedly

and by detaching himself from the society in which he lives. His future depends on his conscious analysis of the total situation, his participation in the struggle of the new against the old, and his rejection of passive consumption as a way of life.

The word "participation" needs to be grasped in concrete terms here. Why is participation necessary? Because contradictions, even when they are mature, do not resolve themselves by their own momentum. This is true both socially and individually. Qualitative change does not take place in an individual or society by the grace of God; it has to come about by a conscious effort of the individual and social will. What does participation mean? Unless a person analyses correctly the nature of his contradictions by considering himself as an individual-in-society he cannot stop self-accusations and rationalisations of his situation. The first step in improvement lies in becoming conscious of one's own self. But this "becoming conscious of one's own self" is not possible without analysing the concrete conditions under which a person is living e.g. we are living in a class society and we have a definite position in it vis-a-vis the relations of production and means of production. The process of "becoming conscious of one's own self" necessarily involves becoming conscious about others historically and in the particular contemporary self. The second step lies in scrutinising the living ideas in one's own mind. These two steps are a prerequsite for qualitative change. These two steps are a precondition of participation in physical, social and intellectual life. An idealist might object that a person who is already fouled up has lost the will to living; how can he pull himself together? It is true that the will-to-living cannot be acquired by a purely mental process. One cannot wake up one morning and find oneself alive. The conditions for the resurrection of the will-to-living are created by personal and social crises which warn a person and society that there is something seriously wrong with their way of life and they will not survive if they do not change; thus the objective conditions of one's life force one to awaken to objective problems. Crises produce an awakening. Once an individual faces a crisis, he can start living again if he knows his problem and if he knows real alternatives; he can foul himself up again if he goes to a bourgeois psychiatrist who will put the whole blame on him. No crisis, no possibility of improvement; no correct analysis, no possibility of participation in the production and reproduction of real life; no participation, no possibility of mental and emotional achievement. The most active form of participation can be possible if a person integrates himself with the struggle of the new against the old and if he operates as a unified and integrated being politically, socially, intellectually, emotionally, and physically. All these activities are mutually supporting; a fully alert human being can participate in all these activities because a body functions as one unit and not on the basis of the division of labor.

An individual crisis is produced by objective conditions and the most significant contradiction leading to a crisis is that between consciousness and anti-consciousness. Anti-consciousness refers to the sum of intellectual and moral attitudes inherited by an individual from the society into which he is born; consciousness refers to the intellectual and moral knowledge socially acquired by a person in the course of his life. Anti-consciousness is static and idealistic; consciousness is dynamic and materialistic. Schools and universities encourage and perpetuate the state of anti-consciousness and make a person conform to society, but since an individual is a live and active being he accumulates his own knowledge which comes into conflict with "inherited" concepts. This conflict debilitates and demobilises a person and jeopardises his ability to consciously participate in the solution of various problems without which he cannot function as an integrated social being. An idealist will protect anti-consciousness and blame the individual for his breakdown; a materialist will protect consciousness and help resolve the crisis in favor of living ideas at the cost of dead ones. Most students are so brought up in monopoly capitalist societies that they have strongly developed anti-consciousness which paralyzes their act-of-finding-out and makes them look for rationalisations which both justify their paralysis and beautify it into something resembling a state of absolute freedom, individuality, self-righteousness, acute sensibility and integrity.

Unless a person withdraws completely into a benumbed state of cornutopia, he is bound to face crises as a matter of course because there is a constant conflict between the new and the old, between the conscious and the anti-conscious, between what is coming into being and what is dying out; consequently an idealist who favors the old will always have problems and will yearn for the changelessness of eternity.

All these contradictions which exist in the universityare not unique and are only a reflection of the contradictions in society. This means that there cannot be a student politics based on the purely internal problems of the university or school or even education itself. Like politics in general, student politics must be based on the concrete analysis of society and the class struggle in that society. If students align themselves with the working class and adopt the proletarian ideology, only then can they contribute significantly to the immediate possibility of a proletarian revolution. It would be a delusion to believe that students can by themselves lead a revolution because their education supposedly makes them the most "conscious" element of society; but this argument is fallacious because consciousness is not something to be drawn from books or classrooms; consciousness develops on the basis of social and economic experience as well as reading. Hence political consciousness depends on one's experience of class struggleiin the concrete and on one's adoption of the proletarian world outlook. Therefore one cannot give much political importance to the struggles waged by "student hacks" and "New Left" types because these movements are elitist and idealistic as well as narrowly internal to the campus; they do not consolidate much political consciousness among the students and do not hold the promise of contributing anything to social change. In fact they are as irrelevant to social and proletarian revolution as the "classless" analysis of Herbert Marcuse is to theories and possibilities of social change. Any student who believes in the possibility of any social change with the help of Marcuse's books must be either utterly naive or an active counter-revolutionary.

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UNDERSTANDING REQUIRES AN ACT OF CONSCIOUS PARTICIPATION BY THE INDIVIDUAL, AN ACT OF FINDING OUT.

THE TEACHING METHOD OF HARDIAL S. BAINS.

Hardial S. Bains was a lecturer in Microbiology at Trinity College, Dublin from September 1965 to September 1967. His teaching method, outlined below, was based on ideas worked out at the University of British Colombia, Vancouver, where they were branded by various idealists as 'unworkable'. In Trinity College he showed that the ideas were not only workable, but corresponded to the objective reality of the university and, when applied, produced a revolutionary teaching method. After leaving Trinity College H. S. Bains was prevented from getting a job in any univer sity by the persecution of the reactionary authorities, who recognised the threat to themselves in the upsurge of student initiative released by his activities. This was in spite of his dual qualifications as a research worker and a teacher. He is Chairman and Director of the Necessity for Change Institute of Ideological Studies, Montreal, a revolutionary university and investigational institute. This article is reprinted from "Revolutionary Alternative", May 24th 1968, a daily newspaper published by progressive students at Trinity College, Dublin.

REPORT ON THE TEACHING METHODS OF HARDIAL BAINS - A GENUINELY REVOLUTIONARY TEACHER, STUDENT AND ACTIVIST IN ALL FACETS OF LIFE.

SUMMARY

Basic considerations:

1. The purpose of teaching is to educate students so that they develop the ability to scientifically examine and seek truth from the existing facts in the real material world.
2. To equip the students to participate in the production of real life in terms of liberating the productive forces of man.
3. To equip the students to scientifically expose the forces which are reactionary and coercive and stand in the way of progress and develop conditions for the protracted struggles against erroneous ideas in the sciences and in the society.

These three considerations are based on one basic consideration - UNDERSTANDING REQUIRES THE CONSCIOUS PARTICIPATION OF THE INDIVIDUAL, AN ACT OF FINDING OUT.

The above is in opposition to the existing bourgeois line in education which contends that:

1. The purpose of teaching is to 'educate' students so that they develop an ability to non-scientifically fit into a job and stop examination or the seeking of truth from the existing facts in the real material world.
2. To equip the students to subjugate the productive forces of man and assist in the preservation of the bourgeois relations of production. i.e. the relations of the exploited and the exploiter, and the students are trained as agents who parasitically serve the interests of the parasitic class.
3. To equip the students so they can blindly support the forces which are reactionary and coercive and stand in the way of progress and stop the development of the material conditions against the erroneous ideas in the sciences and in the society.

The latter considerations are dominant in Trinity College because Trinity College is a bourgeois-aristocratic institution with a strong stake in colonialism and neo-colonialism and Imperialism. In order to serve their system all the rules and regulations of Trinity College are un-democratic and sometimes anti-democratic based on the genuine contempt for any kind of consideration for the pursuit of knowledge. Rules and regulations are developed in the most arbitrary sense and a privilaged, highly paid parasitic class in the guise of academics is protected in order to mis-direct the students.

The three dominant Aspects of Trinity College are:

1. The rules and regulations of the College are arbitrary.
2. The organization of the courses is arbitrary and is essentially controlled by the outside financial interests, e.g. most of the natural sciences, medicine and social sciences including psychology and business studies are outside controlled.
3. The choice of students and lectuters is either to support the system or else get out.

These dominant aspects can be seen particularly in the behaviour of the Provost (ref. to his address to the students after the end of last term), the Senior Dean (ref. to his arbitrary way of laying down the law), and the Junior Dean (his intimidation of Nick Miller who stood up to fascism and his arbitrary banning of the sale of progressive books at Front Gate), the Department of Biochemistry mainly serving the interests of their financiers, the Genetics Department has no independent role except to peddle the incorrect and erroneous line in genetics and thus support imperialism, the Social Sciences and Psychology Departments are the main tools of brain washing for the bourgeoisie, TCD and Trinity News are gleefully financed as organs of fascism, and lastly a self-rewarding system of the Junior Fellows and the Senior Fellows is created in order to promote the most loyal agents of the system (the best example is that of the election of Brendan Kennelly last year as Junior Fellow, whose main qualifications are that he stopped the sale of Icarus in 1966, or maybe it is nausea and nauseous bourgeois poems which are also rewarding.)

Already, established administrators fly across the Atlantic to learn fascist techniques of organising Trinity College in order to bring it up to date to the level of Imperialist Universities in the U.S. The only people who suffer in the system are those who stand up against it. One of the people who stood up to the system and built alternative structures for teaching is Hardial Bains. He skillfully used the legal framework of the system to bring about change and showed in the concrete sense that it is quite possible to fight the system, and that the best thing for any progressive intellectual to do is to wage protracted struggles by developing scientific analysis in the field specialised in.

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INTRODUCTION.

Hardial S. Bains came to Trinity College in September 1965, and in the brief period of two years was respinsible for the revolutionisation of the students he came in contact with, in the class rooms as well a s outside. He introduced revolutionary ideas and prabtices into the stale and putrid environment of Trinity College. He fought for the prppagation of correct ideas in his subject add in the general life of Trinity College. Comrade Bains was the founding member of the Internationalists and has consistently participated in all facets of the organisation's development. During his stay in Trinity College he made a genuine and lasting contribution in the following general fields:

1. He showed through practice that there was no contradiction between getting educated and participating in the political affairs of the nation. In fact he showed that education whihh does not lead one into active political participation is no education at all. He contended that job training interfers with the education of the students and supports

the vested interests of the ruling minority. He correctly pointed out that, while the bourgeois authorities attempt to mislead the students into not taking part in politics, they themselves are actively political, and take stands favourable to the ruling class on every issue. For students, Comrade Bains insisted, there are various forms of political struggle, but the essence of them all is for him to institutionalise the working class ideology instead of the bourgeois ideology. All struggles, whether in the class room against the metaphysical idealism and mechanical materialism of the bourgeoisie, against the bourgeois "authorities"who are at the helm of affairs in the College, against the agents of the bourgeoisie among the students - like the businessmen of the Student Travel Agencies and Student Newspapers - or against the neo-colonial government of the Irish Republic, are political struggles, and are aimed at the capturing of state power. So no genuine revolutionary should attempt to downgrade one form of struggle in favour of another.

2. He clearly presented an alternative to the existing stale and putrid teaching methods and proved the superiority of his method in theory and practice. He provided a cogent and clear analysis of the cultural oppression let loose by the onslaught of the consumer economy, and put forward the line that there are only two ways of living:

a) Living through the consumption of objects, and wasting life by reducing it to an agency required for consuming goods.

b) Living through participation in life by struggling against the enslaving bourgeois relations of production so that the productive forces of men are developed.

The petit-bourgeois, because of their class condition, suffer acutely from cultural oppression, and thus must join the class conscious workers under the leadership of the working class ideology, for their own emancipation.

3. Finally he fought tirelessly against the elitist and patronising attitude of the majority of the staff members and others from outside, who were contending for political influence in the college. He was the only teacher who rejected the idea that there was a clash of interests between staff and students. He also rejected the bourgeois and reactionary idea that students cannot participate in the development of their own courses, and he fought against expertism whether it came from bourgeois reactionaries or dogmatists in the working class movements. He advocated that learning is a process which can only be acheived through struggle on the level of reading books, on the level of contending ideas in the class and the testing of these ideas in the practice of solving concrete problems in the concrete material world.

"No man is holy, for us, no idea is sanctimonious. There are no fields which we won't advance for the development of the productive forces of man. For us there is only one absolute: the absolute of relentless struggle against the status quo. We will tear down all walls which attempt to enslave us. We will destroy all laws which bind us to darkness. We will destroy all decaying and putrid structures to build the new. The death of the academic hogs is inevitable, the death of imperialism and all their lackeys is inevitable. Scientific socialism will win all over this world! The time has come when these "pillars of Learning" who can negate Mao Tse-tung without even having read his works should be publicly denounced!" (H. S. Bains).

"'Tis the final conflict
Let each stand in his place,
The Internationale
Shall be the human race."

THE DEVELOPMENT OF KNOWLEDGE.

"Knowledge begins with practice, and theoretical knowledge is acquired through practice. The active function of knowledge manifests itself not only in the active leap from perceptial to rational knowledge, but - and this is more important - it must manifest itself in the leap from rational knowledge to revolutionary practice. The knowledge which grasps the laws of the world must be redirected to the practice of changing the world, must be applied anew in the practice of production, in the practice of revolutionary class struggle and revolutionary national struggle and in the practice of scientific experiment. This is the process of testing and developing theory, the continuation of the whole process of

cognition." (MAO TSE TUNG, "ON PRACTICE", in "FOUR ESSAYS IN PHILOSOPHY, page 14).

"Understanding requires an act of conscious participation by the iddividual, an act of finding out." (NECESSITY FOR CHANGE PAMPHLET, Published by the Internationalists, 1967).

"We should also realise that understanding is born out of struggle, a struggle between what is inevitable and scientific and what is wishful thinking and unscientific. Thus the dominant factor in understanding is the firm grapsing of the objective reality and testing its validity through practice. This grasp is a struggle. As the struggl intensifies, both the subjective and objective conditions develop. Understanding is an unending process. Understanding and its application in practice and further understanding is a movement from one level to another." (WORDS AND COMMENT PAMPHLET SERIES, Vol. 2 Issue 2, p. 12)

The basis of the teaching method of H. S. Bains is ilustrated by the above three explannations of the process of the development of knowledge.

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"YOU ARE A STUDENT ACTIVIST.
YOU WILL HAVE DIFFICULTY IN
GETTING A JOB IN TRINITY COLLEGE."

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This report on the teaching method of H. S. Bains has been prepared in order to launch a deep-going exposure of the bourgeois educational system, and to rally further support for the Internationalists' Student Manifesto. In the past the bourgeois authorities have attempted to dismiss the progressive alternative to the putrid bourgeois education by simply labelling it as 'not workable'. During his two years' stay in Trinity College, Comrdde Bains proved in theory and practice that this new method is not only workable, but it has the seeds of further progress. The superiority of this method has been conceded by one and all, insluding the professor of Bacteriology in whose Department he worked.

The bourgeois authorities, knowing that Comrade Bains had done what a large number of other "progressives" had failed to do, rewarded him with the honour that "The Board thinks that you are a student activi st and you will have difficulty getting a job in Trinity College." This is also proff that Comrade Bains must have succeeded in providing an alternative to the system. To label Comrade Bains a "student activist2 and attempt to whitewash his revolutionary acheivements is criminal, and fingers are pointed at the members of the Board who are the culprits behind this.

THIS REPORT IS PRESENTED TO MAKE SURE THAT THE BLAZE LIT BY COMRADE BAINS IN THE 1965 and 1966 STUDENTS OF BACTERIAL CYTOLOGY IS NOT EXTINGUISHED, BUT INSTEAD ENGULFS THE WHOLE BOURGEOIS EDUCATIONAL SYSTEM AND BURNS IT RIGHT TO THE GROUND, WITH THE DEVELOPMENT OF A NEW REVOLUTIONARY EDUCATIONAL SYSTEM WHICH WILL BE TOTALLY INTEGRATED WITH WORKING CLASS IDEOLOGY, AND WILL FLOURISH UNDER IT.

"There can be no construction without destruction. People who beleive that it is possible either to build a new house without the destruction of the old, or that the old will 'evolve' into the new peacefully, without shaking the structures of the old, are either members of the bourgeoisie, their agents, or a confused lot who do recognise the necessity for change but don't want to make the necessary effort to bring it about. There is still a large majority who, when properly mobilised, will see the necessity for destroying the old and will do it in practice, and construct the new on the ruins of the old society. Capitalism fought and won over feudalism, and is now ripe for socialist revolution. We must also fight and destroy capitalism by performing the caesarian section and developing socialism, which can develop the productive forces of man."

CONFLICT ABSOLUTE, COMPROMISE RELATIVE

"You and I are going to have a rough time together" Comrade Bains told his students on the first day of lectures in the fall term of 1965. "You have been taught not to learn, but I have struggled for years in university to learn and fight for a method by which students, and lecturers alike can develop scientific analysis and practice it in every day life. From now on conflict between you are I will be absolute and compromise relative." With this he introduced a new method of teaching and learning which cut across all bourgeois professorial teaching and introduced a a system by which it was possible for the students and lecturers alike to participate in the development of knowledge, in the process of learning. He emphasised that only the conscious participation of the individual in the act of finding out will enhance the understanding, scientific capability add the initiative of the student.

Under the bourgeois educational system everything is looked at from one side only - from the side which profits the bourgeois. All the aspects of the bourgeois educational system are geared towards fulfilling the needs of the bourgeois ruling circles. It is only to deceive thestudents and the people at large that the bourgeois authorities talk about 'academic freedom', the 'apolitical nature of learning', 'democratic education' and so forth. The glaring truth remains that the bourgeois educational system is the tool of the dictatorship of the bourgeoisie, and is mainly a method whereby:

1. Agents are trained for the sole purpose of consolidating the rule of the bourgeoisie.
2. All scientific research and investigation which expose the bourgeoisie and the bourgeois system are suppressed and a conscious effort is made to bury them under a vast quantity of bourgeois lies and distortions. There are two main allies of this educational system - the bourgeois press and printing business and the bourgeois trade union movements.

This double-barrelled role of the bourgeois educational system is arbitrary and most undemocratic, and is responsible for the spread of non-scientific ideas and practices in the domain of the natural sciences and social sciences (which the Internationalists have consistently exposed in their publications. There has never been any scientific reply given to the Internationalists' ideas, but bourgeois superstructures like the bourgeois press - the student hack newspapers within the College, the Irish Times, the Irish Press and the Irish Independent outside the College, are used to malign the Internationalists, .

This double-barrelled role can only be supported by creating an army of 'intellectuals' who are given professorial jobs to evaluate the 'academic product'. The majority of these so-called intellectuals are only capable of remaining parasitic and opportunist to the core. A number of such parasites have become 'progressive' since the Internationalists started, not in order to change the world, but in order to win prestige from the bourgeois authorities and, if possible, to stop the spread of progrsssive ideas. Even some people in the Republican Club who spend time pussyfooting with the Irish Press and write reactionary reports in it, are attempting to pin a progressive tag to their tails.

ANTI-ACADEMIC, ANTI-DEMOCRATIC, AND ARBITRARY.

Trinity College is a bourgeois aristocratoc institution with strong stake in US imperialism and English neo-colonialism. This dominant aspect determines all relationships in the College.

1. The relationship between the Teacher and the Taught is anti-democratic, anti-academic and arbitrary.
2. The relationship between the teaching staff and the technical staff is anti-academic, anti-democratic and arbitrary.
3. The relationship between the Board and Everybody Else is anti-academic,

anti-democratic, and arbitrary.

4. The criteria used for academic qualifications are anti-academic, anti-democratic, and arbitrary.

If anybody does not beleive this they have ohly to march up to any one of these bourgeois authorities and urge for an academic, democratic and productive educational system. Ask if the technical staff could participate in the teadiing and generally participate in the organisation of the departments. Ask for the same right sfor the students, cleaners, secretaries. The bourgeois aithorities would tremble at the very sound of your questinns.

Thus on one side of the College we have the highly paid, priveleged and most arbitrary sections of the College - their pay, priveleges and positions depending on how well they serve the bourgeois authorities. From the Provost to the most non-academic and arbitrary Secretary, to the most junior teaching position - all these come under this category. (If any member of the teaching staff feels that he or she ahs been incorrectly categorised, please speak out against the anti-academic, anti-democratic arbitrariness of the system - IN OTHER WORDS STAND UP AND BE COUNTED IN THE OPEN). On the other side are the students, technical staff, cleaners, secretaries, cooks and the like. The College is run by the first group in the interests of the bourgeoisie, and in their own interests - which are similar. The second group has nothing to say in the matter, and is usually discouraged from contributing anything but their blood and sweat; in a number of cases they are simply bullied. Just visit some of the departments. The highly paid, priveleged, and most arbitrary group serves the interests of the bourgeois ruling circles by systematically developing ideas and practices which consolidate the bourgeois relations of production, the relations of exploiters and exploited. This way the most productive sections of the college are kept out of participation in the material development of the College.

This being the case, bourgeois teaching is an actual method of organisation by which the initiative and scientific ability of the students are gradually controlled and transformed into a struggle for priveleges as the principle aspect of education. To be priveleged is to be bourgeois and undemocratic.

Teaching is therfore meant to knock the student out, and complete detach him from the real material world, transferring him into the world of a lackey who is just a cog in the machine.

THE ROLE OF THE TEACHER

Bourgeois authorities force bourgeois ideas on to the students, and prevail upon them to be 'apolitical', while all the acts of the bourgeois themselves are political and nothing else. To talk about teaching without relating it to the politics of the country is like presenting a snake to somebody without warning them of its poisonous fangs. It goes along with the interests of the snake not to be exposed: in the same way the bourgeois authorities dread exposure.

Under these circumstances the teacher is faced with the following choices:

1. To do the best possible under the bourgeois system - which is what the bourgeois authorities would like to see - in other words to reinforce the status quo. Taking up this choice means making attempts to confuse the students and to actively makethe system more efficient. This is done by "progressive" lecturers.

2. The second choice is to lead a schizophrenic existence by, on the one hand, opposing the system, and , on the other hand, doing the job because there is no alternative. This sort of attitude leads to complacency, laziness, and finally general decay.

The last choice is to teach students by actively involving them in the process of

learning, and showing them in practice the truth of scientific analysis. At the same time it is the lecturer's duty to integrate with the technical staff, secretarial staff, cleaners, and so on, and involve them in the organic functioning of the College. There are no written laws against this - so it can be done within the "framework" of the system. By the time the Senior Dean, the Provost, the Senior Lecturer, or some other of the powers-that-be lay down the law against it, the ground for open combat against the forces of coercion, anti-academism, anti-democracy, and arbitrariness will be prepared. Comrade Bains did just that.

At the start of the course Comrade Bains made it clear that it was not his responsibility to train students to pass courses, nor did he consider himself the reproducer of text-book data in the lecture rooms. His responsibility was to teach and to learnand nothing else. Knowing that without scientific analysis neither science nor any other subject can be taught, he developed his course in such a way that a scientific appreach to the learning of Microbiology prevailed.

He gave no threats about exams - and no threats to the students about stopping them from continuing their education due to insufficient lecture attendance. Neither did he make any threats about the voluminous amount of material the students had to memorise.

To involve the students in learning and developing knowledge, he made it clear that at no time should they consider themselves the storage ground or dumping ground for knowledge, as the empty cans ready to be filled and sealed. He made mininum demands of the students - he asked them to get up and start grappling withthe existing facts in text books and journals, and to seek truth from them. This minimum requirement demanded maximum effort from the complacent and lazy bourgeois students, but a large majority responded to the call and participated in the process of learning.

Comrade Bains correctly analysed that for the students to learn they must break the habit of keeping their minds clean and uncontaminated by ideas. It is a waste of human resources and of the health of the individual to fill his head just before the examination and to vomit everything on to the sheet of paper for the bourgeois examiner to sniff, and so find out what the examinee has been feeding on. In spite of all the opposition and resistance to the new method, Comrade Bains rigourously developed the material conditions under which the system could be accepted by the students. He was acutely aware of the fact that a large amount of propaganda had been done in favour of the accumulation and regurgitation of data, and that most of the feeble-hearted decaying academicians beleived that there was no way out. So for this method to be successful he must also do rigorous propaganda in its favour, and the only lasting propaganda he could have done for it was to show the correctness of the new method in practice.

THE FOUR LEVELS OF WORK

He concretely introduced:

1. Discussion of theory through regular weekly seminar sessions.
2. Discussions of problems encountered during practicals and consolidation of scientific know-how through theoretical laboratory problems. This was further support ed by involving the students in practical laboratory research projects. The sole purpose of these projects was to test various theoretical assumptions in the laboratory, in order to enhance the capacity of the students to grapple with facts and to seek truth from them. Comrade Bains advocated that all research should be carried out by the students on the undergraduate level, and that no research which does not cater to the needs of the students should be permitted to continue. All research, theoretical and practical, which Comrade Bains undertook during his two years' stay was concerned directly with the teaching of his courses, and students were involved in all of it.

3. Reference materials and journals.
4. The Society for the Advancement of Molecular Sciences; students undertook investigations and presented papers in this society, and various ideas contended together.

The purpose of these measures was to involve the students more deeply in learning and the development of ideas, for the sole purpose of furthering the interests of the working and oppressed people of Ireland, and nothing else. Seminar groups, on the average, consisted of four or five students. Comrade Bains dealt with the whole class in at least seven different seminar groups once a week - which meant he was going over the same material at least seven times a week, with a different group each time. This meant he was better able to develop his understanding of that subject and bring it to a higher level, making him better able to teach. He always maintained that taking seven groups on the same subject matter was not a waste of time, but meant further development and understanding of the of the topic discussed. He had utter contempt towards those lecturers who carried the same notes over year after year, with minor revisions. He advocated that the lecturer must be scientific in the sense of standing up for definite ideas based on scientific information.

By building practical laboratory research projects he attempted to link theory with practice, and showed to the students that if they were to be scientific, they must be able to deal with problems in practice. Theoretical laboratory problems assisted the students in understanding the regular practical techniques taught during the course practicals, and the Society for the Advancement of Molecular Sciences provided an outlet for students to stand up for correct ideas in the open. (Usually science societies and other similar societies are places where so-called experts are invited to speak. These 'speakers' usually are the propaganda ploughs of the establishment, and are not scientific at all. Thus to oppose these societies, SAMS was established as a place where students gathered information from scientific journals, and critically examined them and presented them during the weekly meetings of this genuinely scientific society.)

These four measures were introduced on top of the regular lectures and the practical laboratory course which Comrade Bains had to give to the students and the students had to sit through, because the professor of Microbiology, although he beleived that this method was superior, was not willing to terminate the new method altogether. This meant that both students and lecturers had to work hard. Both did work hard and proved in practice that this new method was progressive and superior.

The four levels of work were not just another bureaucratic measure. On the contrary, it was far from this, because the dominant aspect of the method was that it depended for it's success on the sincere participation of the student and the lecturer on a voluntary basis, which meant that either the two parties (student and staff) worked hard, or the new method would fail. Under the bourgeois educational system it does not matter how sincerely the students and staff participate, the net result will always be failure, because for its 'success' (success meaning training people as agents of reaction and the status quo), the latter system depends on the total detachment of the students from the real material world.

The lecturer has a twofold responsibility: to encourage the students to do their own scientific investigation, discussing their ideas individually and guiding them in clarifying their own ideas. The lecturer is neither a person who patronises the students, nor does he sit on the fence and let the students run around with unquestioned and non-scientific facts. The lecturer must restrain himself from giving facts and correlations which any serious student could quite easily acquire for himself. He must not thwart the development of the students' initiative, and at the same time be a good teacher, in other words advancing his own understanding of the subject, so that he is able to guide the students in solving more com;licated problems.

TWO LINES - BOURGEOIS AND REVOLUTIONARY.

The two lines in education use opposing teaching methods. While the new method encouraged nothing but conscious understandigg, the oldmethod decayed by emphasising the

simple memorisation of facts. Conscious understanding develops a scientific attitude, and not just the desire to pass exams. The only purpose for memorising facts is to pass exams. While the new method taught the students to creatively apply scientific principles, the old bourgeois line of passing exams and giving technical training aims solely at developing cogs for the bourgeois machine.

There is always a struggle between the two lines. For example there is an antagonistic contradiction between the simple memorisation of facts and conscious understanding. One contradicts the other. Conscious understanding does depend on memory, but the memorisation of facts alone will not develop it, but will instead negate it. Reactionaries always talk about the great role that memory plays in learning because they are one-sided. They give this argument because they dread the conscious understanding of systems, due to their fear of being exposed and overthrown.

Comrade Bains followed the scientific line, and the correctness of his method has been fully shown in practice.

To conclude, mention must be made of the fact that Comrade Bains did not cater to the idea that a Microbiologist could not understand economics or political science because they were not in his field. Scientific attitudes and scientific analysis are universal and applicable in all fields. The bourgeois authorities attempt to degate our lives by giving us this lollipop of expertism, so that we are nicely shelved away from any contact with anything that goes on in real life. These "experts" are nothing but specialised and ignorant parasites who sit in their festering places working for their master parasites.

Comrad Bains also encouraged students to participate in the development of the course. Bacterial cytology (senior freshman year) practical laboratory and experimental projects, seminar sessions, and theoretical problems are the living witness to the fact that students are capable of contributing to the working out of plans for the course. A number of students contributed ideas and actual scientific details for the above-mentioned publications. It is quite incorrect to suggest that students are not capable of contributing to the development of the course. By following Comrade Bains we have the continuous development of the courses year by year. His second year of teaching was a phenomenal development from the first,.

Lastly, Comrade Bains stood against issuing secret or confidential reference letters. He beleived that this was a method used to intimidate students, reward the lackeys, and punish the people who stood up against the bourgeois educational system, and was a totally non-academic way of judging people. He himself broke away from this tradition by sending copies of the reference letters to all the students concerned.

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CLASS STRUGGLE IN CLASSROOM

DEFEAT BOURGEOIS LINE IN EDUCATION

Friday Sept. 20th

H 0937

8pm